

PEACE  
WITH HER FOVRE  
GARDERS.

V I Z.

Fiue Morall Meditations:

O F

Concord,  
Chastitie,  
Constancie,  
Courtesie,  
Grauitie.

---

*Eschew euill, and doe good, seeke Peace and ensue it.*

---



L O N D O N,

Printed for Iohn Teage, and are to be sold at his shop in Pauls  
Church-yard at the signe of the Ball. 1622.

*(knowne,*  
**S**ome loathing Peace, wish Warre, because vn-  
To them Peace is like Manna, common growne:  
I such doe wish to tranell out, and see  
Their Countries Blisse, by others misery.

Peace types vs out the Blisse of our Creation,  
Warres shew our fall from Glory to damnation:  
All Warriours since, which seeke immortall fame,  
Must fight for PEACE, or merit Hell and shame.

Sweet PEACE to Subiects doth all blessings bring,  
Immortall honour to a mortall King;

The Vertues foure, which doe on Peace attend,  
Her Body guard, as still doth them defend:

For nothing sets a Kingdomes Peace so fast,  
As Courtiers constant, courteous, graue & chaste.





TO THE RIGHT  
REVEREND FATHER IN  
GOD, IOHN, LORD BISHOP  
*of Lincoln, Lord Keeper of the Great Seale,  
and one of his MAIESTIES most  
Honorable Priuy Councell.*

(King,  
**T** *Hou great Peace-Keeper, whom the greatest  
That our great God of Peace did ever bring  
To rule these Westerne Iles, in happy Peace,  
For Honours, Arts, and Piety's increase,  
Thou, whom this mighty Monarch doth intrust  
With his Great Seale, as Prudent, Faithfull, Iust;  
God to thy outward blisse, adde inward Peace,  
That Goodnes with th Greatnesse may increase.  
May but thine actiue spirit now descend  
Frō high affaires, and high-straind thoughts unbend,  
To walke in Muses gardens delicate;  
Wiseſt Apollo thou shalt imitate,  
And Martiall Pallas, whom the Poets faine  
To leaue Olympus Mount for Tempe-plaine:  
Thus Dauid leanes his Throne, to sit with Graces,  
The Preacher after Trauels, Hymen paces.*

## The Epistle Dedicatorie.

*These Precedents imboldned haue my Muse,  
For Patron of the Graces, thee to chuse,  
Whom great Augustus with his Seale doth grace;  
Oh be a true Mecenas in thy place :  
Seale up for euer Ianus Temple doore,  
And let Bellona's voice be heard no more :  
I of some Graces onely meditate,  
But they are all in thee habituate;  
Then my defects excuse; when we oppose  
Darknesse to Light; the day more glorious shewes.*

Your Lordships humble seruant,  
*Robert Aylet.*

---

## To the curious READER,

**P**rophane Michols will be censuring  
Eu'n Dauid, if hee doe but dance and sing  
Before the Arke : Then how should boly Rimes  
Escape the lawes of these Censorious times?

MEDI-





# MEDITATION I.

## *Of Peace and Concord.*

**W**Hen first *Worlds* great *Creator* fashioned  
This little *Mansion* for our *Soules* of *Clay*;  
Man in his image he so ordered,  
He had both *Will* and *Power* to obey:

Thus this sweet *concord* might haue lasted ay,  
If to his *Power*, had been ioynd his *Will*,  
Which failing in *Obedience* to stay,  
He brake the *Peace*, whereby he all did fill  
With *Fury*, *Warres* and *Strifes*, which doe continue still.

Thus, by mans wilfull fault, *Hostility*  
Betweene him and his *Maker* first began,  
Such breach hath *Sinne* made with the *Deity*,  
As reconcile, not all the *creatures* can:

Besides, they all are *Foes* become to man,  
For that he 'gainst their *Maker* did rebell:  
Poore *Adam*, guilty, naked, wo and wan,  
The *Noise* of *God* to couert doth compell:  
A guilty *Conscience* is more terrible than hell.

*Adam* eu'n then did feeble a double *paine*,  
One *paine* of *Losse*, another *paine* of *Sense*,  
And now against him *Battailes* all maintaine,  
*Heau'n*, *Hell*, *World*, *Creatures*, *Wife* and *Conscience*,

Are out with him for *Disobedience*:  
Till *God*, who first elected *Man* in *Loue*,  
For *mercies* sake, now by *Obedience*,  
From him doth *paine* of *Losse*, and *Sense* remoue,  
And brings to endlesse *Peace*, and rest, in *heau'n* aboue.

Of wondrous value is this Pearle of *Peace*,  
Which to redeeme, the *Lord of Life* was sold,  
Most sweet peace-offring; when for our release  
*Christs* precious blood was as a ransome told.

Not that we heere should *Peace* and quarter hold  
With Hell, World, Lust, true *Peace's* mortall foes:  
Such *Peace* doth vs in dang'rous warres infold:  
Except we these most valiantly oppose,  
For seeming *Peace* on earth, we doe the heau'nly lose.

Therefore the great *Peace-maker* did not come  
To send vs *Peace* on earth, but Swords and Strife;  
Debate betwixt the Father and the Sonne,  
Mother and Daughter, Husband and the Wife:

Perpetuall warfare is a Christians life,  
With Armes and Weapons, he must fortifie  
Against his foes, which will assaile him rife:  
Right end of Warres and all hostility,  
Is gaine of happy *Peace*, and sweet tranquillity.

*Thou*, that before, through warres and dread affray,  
Hast for vs enter'd on true *Peace* and rest,  
By thine owne bloody wounds vs op'ning way,  
And paines, wherewith thy foes did thee infest;

Inspire sweet heau'nly *peace* into my brest,  
That thence, as from a *Lymbick* may distill  
Sweet drops of *peace*, on hearts that are opprest,  
And with true loue of heau'nly *peace* so fill,  
As feeling her sweet Good, they neuer faint for ill.

*Peace* may be call'd the *minds* serenity,  
The concord of th' affections and the will,  
The Band of Loue, the hearts simplicity,  
The Soules chiefe good, the conscience free from ill;

Thus is she simply: but if so you will  
Discerne her nature plainer; we diuide  
Her by the friends, to whom she beares good-will,  
Thus we in *Peace* with God doe first abide,  
Next, with our selues, and, last with all the world beside.

And



## OF PEACE.

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And yet this *peace* with God, our selues, and men,  
Is but one, and the same true heau'nly *peace* :  
That happy *peace*, we haue with God, is when  
We freed by *Faith*, are iustified of *Grace* :

True inward *peace* then in our hearts hath place,  
When as our *Consciences* excuse within :  
Then *peace* with men we rightly doe embrace,  
When to haue *peace* with all men we begin :  
Thus haue we *peace* with *Jewes*, and *Turkes*, but hate their sinne.

*Eternall*, inward, and externall *peace*,  
*Eternall Peace* is that with God alone,  
From which our inward Life hath and increase,  
The third's the *peace* we haue with eu'ry one;

No farther yet than it concernes our owne :  
For when we wrong'd or iniuride behold  
Those, that with vs in godly League are growne.  
We breake our League, if *peace* with them we hold,  
For by such worldly *peace* our loue to God growes cold.  
God is the Author, *Christ* the King of Peace,  
The Seeds of *peace*, are by the *Spirit* sowne,  
Which, water'd by his Seruants heere, increase  
Till they into abundant fruits are growne.

How beautifull the feet of them doe showne,  
That Peace's ioyfull tidings to vs bring !  
This Pearle of Peace, where euer it is knowne,  
Doth passe all vnderstanding ; *Christ* our King  
Did honour Peace on earth with his sweet publishing.

Health, Quiet, Happinesse, Prosperitie,  
All Concord, Liberty and good succeffe,  
Peace to vs brings with minds-tranquillity,  
And frees our Soules from dismall heauinesse :

It is the doore to inward happinesse,  
True inward Peace our hearts doth mollifie,  
And make like Wax, that Ioy on them may presse  
The *priny* Seale ; whereby, assuredly,  
We sealed are to liue with God eternally.

The

The Gentiles that farre off, and strangers were,  
*Peace* by Christs precious blood now maketh nie:  
 For he's our *peace* whereby all one we are.

For so all fulnesse of Diuinity

Inhabited in's Body really;

That on the Crosse by his most precious blood,  
 He all in heau'n and earth did pacifie :

*Abyss* profound, not to be vnderstood,

But where sweet inward *Peace* of Conscience makes it good,

For in the heart and Conscience is the Seat

Of all the *Peace*, that mortals can befall :

Alas ! what bootes it, though our *peace* seeme great

Abroad, if that within we nourish shall

Hate, Diffidence, Contentions, Enuy, Gall,

Without this inward *peace* and holinesse ?

We may not hope to see the Lord at all,

*Peace-makers* onely shall haue happinesse.

True *peace* on earth the earnest is of heau'nly Blesse.

Sweet voyce of *peace* ! than which, we nothing heare

In heau'n or earth more glad and acceptable !

What more delightfull can to vs appeare ?

What here than to possesse, more profitable ?

As sprite of man to quicken is not able

The members, without *peace* and vaity;

So neuer stand the Churches members stable,

Vnlesse sweet inward *peace* them viuifie,

And cause them all to liue in *peace* and amitie.

Inseparable friends are *Righteousnesse*

And *peace*, they one another meet and kisse:

Except thou *Iustice* loue, thou do'st professe

In vaine thy loue to *peace*: Him that doth misse

True loue to *Iustice*, *peace* will neuer blisse :

What more than *Peace* do all mankind admire ?

But *Righteousnesse* to them a stranger is:

Sweet Fruits of *Peace* all earnestly require,

But to the workes of *Iustice* no man hath desire,

With



## OF PEACE.

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With *peace* are alwayes *Mercy*, *Grace*, and *Love*,  
*Faith*, *Meeknesse*, *Humblenesse*, *Joy*, *Holinesse*,  
 Except these *Graces* her companions proue,  
 She's but seeming-quiet *Lazinesse*,

Eu'n stupide with worldly happinesse :  
 Like dreames and slumbers, in a morning faire,  
 Which feed our Fantasies with seeming blesse,  
 But when we wake, lo, nothing but the ayre,  
 Our golden hopes are flowne, we left in more Despaire.

This is a seeming *peace* : there is a feign'd,  
 Which wolues do in sheeps clothing oft propound:  
 Ah ! many Soules by such false *peace* are train'd,  
 To build their *peace* vpon vncertaine ground.

Such semblance make, as if there did abound  
 With them, *Joy*, *Peace*, *Truth*, and *Sinceritie*;  
 But seeke, and nothing lesse with them is found,  
 Vaine outward *glory*, *wealth*, *prosperitie*,  
 Is all their ayme and end, not minds *Tranquillitie*.

Curst be their Vnion, cursed is their *peace* :  
 For by their *concord*, *plots*, and *unity*,  
 True *Justice* hindred is, in her increase,  
 For thus they foster all iniquity.

These make a shew of *peace*, but come to try  
 Them by their actions, they are instruments  
 Of *warres*, *Rebellions*, *Treasons*, *Cruelties*;  
 Like *Simeon*, *Lewi*, cou'ring their intents,  
 With making *Proselytes*, and sewing Churches rents.

Foure mortall enemies there are to *peace*,  
 Base *auarice*, pale *enuie*, *wrath*, and *pride* :  
 If from vs we for euer banish these,  
 We may in happy *peace* for ay abide :

These two words, *Mine* and *Thine*, do more diuide  
 The minds of *brethren*, *neighbors*, *priests* and *flocke*,  
 Than all that you can reckon me beside:  
 These two the bands of *Amity* vnlocke,  
 And all the world together in a fury shocke.

Eu'n

Eu'n as mans *body*, whose iust temp'rature  
Consists of *humid, frigid, hot and dry*;

So long as they in Concord do indure,  
Doth thrue and grow: but if ambitiously

They strue amongst themselues for soueraignty,  
Their ciuill breach doth cause Deaths execution.

So is't in *City, Church, or Family*,

Sweet *Peace and Concord* breed sound constitution:

But *Enuy, Discord, Pride*, a fearefull dissolution.

And as in Musicke diuers differing Sounds,

By *Concord* make one pleasant *Harmonie*,

But he that straines aboue the rest, confounds

His owne, and all the others melody:

So it befalleth each *Society*,

So long as they in *Concord* do remaine,

They liue in plenty, ease, prosperity:

But if they iarre for *Enuy, Pride, or Gaine*,

They from their quiet state do tumble downe amaine.

As many weake stickes, in one faggot bound,

No strength of man e're able is to breake,

Which if they be alone and single found,

Would seeme but easie to a man that's weake;

The same we may of *Peace and Concord* speake,

Whilst they true Subiects hearts in one do bind,

No forraine Powre on them their spite can wreak,

But if with iarres it them disioyn'd doth find,

It breakes their ranks, them chafing like a fearefull Hind.

*Concord and Peace* be like a brazen wall,

No Fort's so strong as vertuous minds combin'd:

But as a straight and crooked piece, by all

The workmans skill, cannot in one be ioyn'd:

So foresh it with a good and wicked mind;

In wicked nature fraught with guile and spight,

True *Peace and Concord* thou shalt neuer find:

For as good minds great pleasure take in right,

So base malicious hearts, in doing wrong, delight.



## OF PEACE.

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The hungry *Foxe*, pursuing hard his prey,  
 By chance vpon a sleeping *Snake* doth tread;  
 For which, she wroth, deferres not long his pay,  
 But with sting taught him to take better heed:

Thus dang'rously both wounded are indeed,  
 And both to wounds do Phisicks helpe apply,  
 Which inwardly do ranckle more than bleed,  
 Yet both by Leeches skill and Surgery:  
 For bodies grieve, not minds, do find a remedy.

Many yeeres after, this malicious *Snake*,  
 Who still reuenge doth harbour in her brest,  
 Meeting the *Foxe*, him fairely thus bespake:  
 Ah! how great sorrow doth my heart molest,

That we should one another thus infest:  
 For since the time that first began our broyle,  
 No greater care within mine heart doth rest,  
 But how our loues againe to reconcile,  
 (Thus would malicious *Snake* the crafty *Foxe* beguile.)

Now if you please, let vs all iniuries  
 Forget, and as we ought true *Peace* embrace:  
 For *Peace* and *Concord* all good things supplies  
 To mortals, of what-euer ranke or place:

What thing more pleasing, sweet and good than *Grace*?  
 She all conserues, keepes all things safe and sound,  
 Makes great increase of Fruit in little space,  
 In pleasure, wealth and ease she doth abound,  
 Yea all the good, that one can wish, in her is found.

She is the cherisher and nurse of Life,  
 She breeds, feeds, nourisheth, giues education,  
 When all confounded are by warres and strife,  
 Which breeds Corruption: *Peace* brings Generation.

Nothing on earth is of like estimation.  
 Thus hauing said, she offers him to kisse,  
 And faire embrace, according to her fashion:  
 But *Renold* trusts her ne'r the more for this,  
 Who most malicious, cruell, implacable is:

But

But thus replies, All's true that thou hast said:  
 But as *true peace* of all things is the best,  
 So sure of nothing more am I afraid  
 Than *feigned peace*: a *poyson* nearly drest,  
 Which thou concealst now boyling in thy brest;  
 And, with a seeming Kindnesse, cruelly  
 Wouldst spill my Life, when as I fear'd it least:  
 No open *force*, *spite*, or *hostilitie*,  
 So dang'rous is, as *feigned peace* and *amity*.  
 This *publique*, *private*, *health*, *wealth*, *dignity*,  
 All ouerthrowes, when most we seeme secure:  
 No man will trust an open enemy,  
 And therefore 'gainst his malice stands more sure;  
 When he by fraud can him no harme procure:  
 But such faire painting words, and honest shewes,  
 Insnare the simple inexpert and pure,  
 And into misery and errour throwes,  
 Then he too late *plaine-dealing* from *dissembling* knowes.  
 But now to thee, that *peace* dost so commend:  
 I answer, That for reconciliation,  
 And thee imbracing as a faithfull friend,  
 I neuer had so fond determination:  
 God shield me from thy fly malicious nation!  
 Thy guilefull heart's as hollow as the sand;  
 Thou doubt'st of *Truth*, I of *Equiuocation*:  
 Stand off: The Morall you may vnderstand,  
 You haue this Tale from me, but at the second hand.  
 Thus did the *Snake* our mother *Eue* beguile  
 By baits of *honour*, *kindnesse*, and *ambition*:  
 But from her stole this *pearle of peace* the while,  
 And plung'd her, and her Seed in all perdition:  
 E're since by feign'd shewes, & false apparition,  
 This subtil Serpents viprous progeny,  
 Imbrace vs, *Isaiah*-like, with all submission,  
 But to the heart-blood stab vs priuily.  
 He neuer trust a base malicious enemy.



## OF PEACE.

9

Of a fat Ioviall Oratour I read  
 A pleasant story; who when he ascends  
 Into a narrow Deske for Peace to plead,  
 The people all forth shouts and laughters sends:  
 Though's corps were grosse, his wit soone apprehends  
 Th'occasion, and he thus them telleth plaine,  
 My wife at home in bignesse me transcends,  
 Yet vs at peace, one bed can well containe,  
 At oddes, we in this Citty wals cannot remaine.  
 But well my Muse of her Digression wites  
 From Peace to Concord; which the Schooles define,  
*An vnion of diuers appetites*  
*Of diuers men, who in affection ioyne.*

To Peace, this Definition they assigne,  
 To be a concord in the appetite,  
*Which doth th'affections but of one combine*  
*In one: I Peace and Concord here vnite,*  
 And of them, as but one true perfect peace do write.  
 All cruell warres and battels David fought,  
 Was but to stablish peace to Solomon;  
 That type of happy peace, who now (no doubt)  
 Rests in that Peace, which he on Earth begun:

Oh blessed, ioyfull, happy *Vnion,*  
 The Song of peace thou singest of the Bride,  
 And that great King of peace, her louely One;  
 When sitting at the Banquet by his side,  
 Her with true peace as with a Banner he doth hide.

His sweetest gardens are our beds of rest,  
 The fruits there growing, sweetest fruits of peace,  
 The tunes which birds there warble in their brest,  
 Be songs of Peace: There Spring doth neuer ceale,

But Zephyrus with Dewes blowes full increase.  
 Sweet Peace! which makes the Turtles voice resound  
 Such Musique, as the heauiest heart can ease,  
 For she her notes doth to the heart propound,  
 But none conceiue the sweetnesse, till they feelee the sound.

If I through *Scriptures* gardens should you lead,  
 And shew you all that glorious *Nurserie*  
 Of fruits and flowres there, of *Peace* that breed:  
 I should you tire with sweet *Variety*.

It was the last bequest and *Legacie*,  
 Our *King of peace* did his *Apostles* leaue:  
 Who made our *peace* when he on *Crosse* did die.  
 For *Peace*, he barres and gates of hell doth cleaue,  
 And his *Will* in due time to endlesse *peace* receiue.

See his *Apostles*, *Martyrs*, *Fathers* all,  
 How meeke and lowly they on *peace* attend,  
 Refusing neither *Crosse*, nor *cup of Gall*,  
 So as they might attaine vnto their end;

Sweet *peace* on earth they labour to defend,  
 When they haue made their *peace* in heau'n aboue:  
 Who feesles this inward *Peace*, feares not to spend  
 Wealth, Strength, and Life, for to maintaine the loue  
 Of those, which with them members of one *Body* proue.

But what need I thee furnish from without,  
 If in thine heart this inward *peace* thou find?

This *peace of Conscience* will giue (no doubt)  
 More *Rest* and *Comfort* to thy Soule and Mind,  
 Than all *wealth*, *pleasure*, *glory* here assign'd  
 Vnto the wicked, for their worldly rest.

Sweet *peace of Conscience*! who art not confin'd  
 To any *pleasure* here, on earth possessest,  
 Eternall, heau'nly *peace* possesseth all thy brest.

Oh I had my *Muse* some lofty rapted *straine*,  
 The glory of this heau'nly *peace* to sing,  
 Which doth the heau'n, earth, sea, ayre, all maintaine,  
 By gentle gouernement and ordering:

Or were she able, on a high-strain'd string,  
 To sing the Honour of my *Soueraigne*,  
 That grand *Peace-maker*, *Britaines* peacefull King,  
 Who through the Christian world doth *Peace* maintaine:  
 God grant, for *peace* on earth, thou heau'nly *peace* mayst gaine.



## OF PEACE.

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But ah! how can my soule opprest with Care,  
And worldly tumults, of such Glory sing,  
Since quiet *peace* her selfe remoueth farre  
From Discord, Strife, Contentions, Quarrelling?

Oh let me vnder shadow of thy wing,  
In happy rest and Peace for ay abide!  
So shall I neuer feare the malicing  
Of Enuy, Satan, Couetize; or Pride:  
True *inward peace* was neuer vanquished, though tride.

Ah, thus I wish for *Peace*, but worldly Care  
And troubles more and more my mind oppresse;  
Afflictions heere and Crosses should prepare,  
And fit a man for *peace* and *happinesse*,

But oft they fill vs more with worldlinesse;  
Yet such the nature is of *inward peace*,  
She fills the hearts of all, that her possesse,  
And euer as her vigour doth increase,  
Our worldly thoughts and cares do more and more decease;

O King of *Peace*! grant me this *inward peace*,  
'Tis that for which the Spirit alwayes prays,  
That *peace* which brings all Graces sweet increase,  
And now thou art to heau'n gone, with vs stays.

This *Peace*, Hell, Death, nor Tyrants rage dismayes,  
'Tis not such *peace* as world to vs doth giue,  
In Comforts she transcends Sunnes gentlest rays,  
By her when we in *Life of Grace* haue thriue,  
With her we euer shall in *life of Glory* liue.

This is the *peace* which sets our hearts as sure  
As *Sions Mount*, which no force can remoue,  
This *peace* it is which euer shall endure,  
If rooted in our hearts by Faith and Loue:

This *Peace* which first descends from heau'n aboue,  
And doth our troubled Consciences still,  
Which makes the *Members* like the Head to proue,  
This is the *Peace of God*, the which doth fill  
Both heau'n and earth with *Peace*, and all men with good will.

B

Now

Now neuer let my Soule enioy true Peace,  
 If now she doth not more my heart delight,  
 Than all the pleasures, glory, wealth and ease,  
 Which heere mens minds to vanity inuites  
 God of all Peace, which hast me giu'n a sight  
 Of this most rich inualewable treasure,  
 Grant, I on peace may set my whole delight,  
 True peace like loue, which hath no bounds nor measure,  
 In this I ly downe safe, and take my rest and pleasure.

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## MEDITATION 2.

### Of Chastitie.

**T**Ho heau'nly Steeres-man, which was erst my guide  
 Vnto the hau'n of peace and happy rest,  
 Where I could wish at anchor ay to ride,  
 Free from worlds stormes, which mortals heere molest;  
 Doth now vnto my whiter Muse suggest,  
 The praise of heau'nly Chastitie to sing,  
 Most needfull grace for those, in peace, that rest:  
 For when the most tranquillity doth bring,  
 Man most in danger is of Lusts enchanting sting.  
 For such is Hels malicious subtilty,  
 With all aduantages still to assaile  
 The part vnarm'd of mans mortalitie,  
 That he with greater danger may preuaile:  
 And when we all his instruments do quaille  
 Of Anger, Envy, Couet'ze, and Pride:  
 In humble quiet peace, he will not faile,  
 By sight, within our wils with brands to slide,  
 Wherewith he fires the gates, and all the Towne beside.

Thus



## OF CHASTITYE.

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Thus when as *Ioth* and the host were prest  
 To lye in Tents, and Fields a warfaring,  
 And *Ishai's* sonne in Peace at home doth rest,  
 Diuineſt Hymnes and Lays on Harpe to sing;  
 Malicious *Basiliske* with lustfull sting  
 Enflames his eyes, which set his heart on fire,  
 And from his heau'nly peace to warre doth bring,  
 Such lustfull warres, such raging hot desire,  
 As breed him dismall broiles and Gods reuenging ire.

For mans whole life is a continuall warre  
 With *Satan*, *World*, his fleshes sinne and Lust:  
*Satan* the Captaine, these his Souldiers are,  
 Against these alwayes stand in armes we must:  
 But most of all, when we in peace doe trust,  
 We want *Dame Chastity's* commanding Power,  
 Sweet holy *Lady*, faithfull, pure and iust,  
 In peace and rest our safe defence and tower,  
 Dames Laps enriching more than *Danae's* golden shower.

Thou; that from slime of earth man first did'ſt raise,  
 To beare thine owne expresse similitude,  
 That he in purity might spend his dayes,  
 And all corruption, sinne and lust exclude;

Who hast his heart with *Grace* diuine indude,  
 To be thy temple, and thy Spirits Cell,  
 From me all thoughts, words, and aſs vnchast seclude,  
 Whilst I the honour of this vertue tell,  
 For in a heart vnpure, chaste Spirit will not dwell.

I take her for that vertue of the minde,  
 Which doth the Furiousnesse of Lust retaine  
 In reasons bounds; And our affections binde  
 In Royall Links of Vertues golden Chaine:

As Abstinence doth appetite restraine  
 From foode immoderate: So from desire  
 Vnlawfull, she doth mind and flesh containe,  
 And bounds in limits Generations fire,  
 As meekenesse bounds the rage of *Zaules* reuenging ire.

For eu'n as *Appetite*, without restraint  
Of *Abstinence*, delights in *Gluttony*,  
And valiant *Zeale* is, without *Meekenesse*, taint  
With cruell rage, and spites malignity :

Eu'n so without this vertue *Chastitie*,  
The noblest *vigour* of sweet *generation*,  
Abounds in *Lust*, and foule *Adultery*,  
And spends the *vitals* without moderation,  
But *Chastitie* bounds all to lawfull *propagation*.

In twofold currents runnes her purer source,  
*Body's* and *minds*; The *mind* remaineth chaste,  
Though one by violence the *Body* force,  
Againe thy *mind* may be corrupt, vnchaste,

Though thou no act in *flesh* committed hast :  
Thine eyes, hands, eares, words, lookes, least lustfull thought  
She will containe, if in thine heart once plas't :  
Th' vnspotted Lambe, whose blood thee dearly bought,  
Vnchastly neuer spake, look'd, did, once heard or thought.

She hath her first diuine pure excellence  
With her beginning, from our Soules creation :  
That heau'nly, holy, purest influence  
God breath'd into the Lump his hand did fashion.

And though at first by *Natures deprauation*,  
She as all other vertues did vs leaue,  
Yet we againe by true mortification  
Of earthly Members, her againe receiue,  
And seeke, as *members chaste*, to *chastest head* to cleaue.

For as nought better can the *mind* containe,  
Than *reading*, *heau'nly thoughts* and *meditation*,  
So nothing *fleshly lusts* doth more restraine,  
Than *Fasting*, *Prayer*, and *mortification* :

Sweet *chastity's* of heau'nly *propagation*,  
And as none gaine gift of *Virginity*,  
But by the *Spirits chaste sanctification*,  
So none conserue their Sacred *Chastitie*,  
But by that *Spirits working*, *Grace* and *Sanctitie*.

Where-



## OF CHASTITIE.

15

Wherefore as *wantonnesse*, *Adultery*,  
 Amongst the *wicked workes* of *flesh* are nam'd,  
 So *Meekenesse*, *Continence*, and *Chastity*  
 Are call'd the *Spirits Fruits* by none defam'd :

Talke scurrilous to heare she is asham'd,  
 Her modest looks are free from *Wantonnesse*,  
*Vncleannesse*, *Filthinesse* may not be nam'd  
 Within their mouthes, that *Chastitie* professie,  
 Tongue, eye and eare, th'affections of the heart expresse.

The Heathen did this *Chastitie of minde*,  
 In all that came to worship God, require,  
 For they her seated in the Soule did find,  
 From whence comes eu'ry good or bad desire :

And as *Soules substance* pure *immortall fire*,  
 Doth *Bodies* made of *Elements* transcend,  
 So doth the *Chastitie of minde* aspire,  
 Our *Soules* to *Angels purity* doe tend,  
 When we in *flesh* with them in chasteest thoughts contend.

The *fleshes Chastitie* is to be free  
 From sinfull touch, or act; *that of the mind*  
 Is *Faith unviolate*; not to agree  
 To any lustfull thought: we seldome find

The body chaste, where minde is ill inclin'd.  
 In this she doth *Virginity* transcend,  
 That she is the *Preseruer* of mankind,  
 And from chaste nuptiall bed doth children send,  
 Without which all the world would perish soone and end.

These therefore alwayes her Companions are,  
*Shamefastnesse*, *Continence*, and *Modesty*,  
 The enemies that of her stand in feare,  
 Are *Fornication*, wanton *Luxury*;

For she ay chastens their iniquitie :  
 The *Seminary's* of *Delight* and *Pleasure*,  
*Carousing*, *Chambering*, and *Gluttony*,  
 Which *Worldlings* heere account their greatest treasure,  
 She hates, and liues in all by *Natures little measure*.

Fulnesse of meat, Sleepe, play, Garrulity,  
 With ease of body, costly vaine attire,  
 The fuelle are of Lust and Luxury,  
 Which heere dry vp our humid, and conspire  
 To burne our soules and bodies in hell fire :  
 Other sinnes are without, but generation,  
 To procreate by mutuall desire,  
 Except it be confin'd with moderation,  
 A sinne is 'gainst our body's health, and soules saluation.

Lust may be lik'ned to some Riuer maine,  
 Bounded by purest Channels of her owne,  
 Wherein so long as she her streames containe,  
 Her waters pleasant, pure and sweet are knowne,  
 But if her swelling waues so proud be growne,  
 They passe their Bounds, and ouerflow the Plaine,  
 Her fouds late pure, now foule & muddy showne,  
 And boundlesse ouerflow the grasse and graine ;  
 So rageth lawlesse Lust, let loose from Vertues raine.

For we are like vnruely Horses all  
 Still neighing after neighbours wines, But she  
 Vs, as with Bit and Bridle, doth recall,  
 And makes our Lusts to reasons rules agree :

Thus two as in one Body ioyned be,  
 And are for mutuall Bounds of sweet desire,  
 And bounded thus, the act is Chastitee,  
 Like to the vsefull Element of fier,  
 Which bounded all preserues; but loos'd is all's destroyer.

This boundlesse Lust some liken to the Fire,  
 And Brimstone God did downe on Sodome raine,  
 Virginitie to mount, God doth require  
 Lot to escape vnto, who doth obtaine

Rather in little Zoar to remaine :  
 So they, that from Lusts Sodome-scorching flame,  
 Can not Virginitie's high Mount attaine,  
 May stay in Zoar, which they wedlock name  
 The Citi's safest, but the Mount of greater fame.



## OF CHASTITIE.

17

As glorious *Suns*, when he doth first arise,  
Is both of *heav'n* and *earth* the wonderment,  
Eu'n so a *woman*, *modest*, *chast* and *wise*,  
Of *House* and *Husband* is the ornament:

An honest Wife's a gift from *heaven* sent:  
As light on *golden Candlestick* shines bright,  
So *Beauty* in a *woman* continent,  
A *Lampe* to *House* and *Husband* all the night,  
All day like glorious *Beames* of *Titans* *heav'nly* Light

And as that is the noblest *victory*,  
Which *Souldiers* with most danger do obtaine,  
So she, that keeps her honour'd *Chastitie*,  
'Gainst most *temptations*, doth most glory gaine:

'Tis harder base affections to restrain  
In ease and rest, than moderate aright  
A *Kingdome*, which by open force we gaine,  
So many are our *Lusts* that in vs fight,  
So strong is *Satans* force, so subtil is his slight.

No beauty, forme, or *golden Vestiment*  
Do so adorne the *Body*; as the *Mind*  
Is graced by this *Vertues* Ornament:

Without sweet Light the *Sun* as soone we find,  
As *Shamefastnesse* from *Chastity* disioyn'd:  
*Immodest* lookes are *Darts* against her throwne,  
When man and *womans* light aspects are ioyn'd,  
The battel's fought, both sides are ouerthrowne.  
Ah cruell fight! where neither side defends her owne.

As eyes from wanton lookes, eu'n so our eare  
'Gainst all *immodest Charmes*, we must inclose;  
For *Shamefastnesses* vaile these off doe teare,  
And our affections prone to *Lust* vnlose:

The *Flame* and *Fier* do not sooner close,  
Than *Impudence* and foule *unchastity*,  
Then *Beauty*, like *Gold-ring* in *swinish Nose*,  
Doth roote in *Durt* of *Impudicity*,  
No *Body's* *chast* where *Mind's* ioyne in *Adultery*.

Who is not cloth'd in robe pure snowy white  
Of Chastitie, the Lambe will neuer know :  
Then Dames, that in faire ornaments delight,  
Desire to be, as you desire to show :

All richest Pearles, Gold, Jewels, heere below,  
Are nothing to this Gem of Chastitie :  
No fairer Flower, doth in Loues garden grow,  
Than Blush of Shamefastnesse, and Modesty,  
No Jewell like the Belt of Truth and Sanctitie.

Nor doe I onely heere of you require  
A Continence, for feare of Law or Fame,  
But such a Chastitie I doe desire,  
That neither may your Mind nor Conscience blame :

Oh let it be vnto your Soules a shame,  
A Bird should you in Chastity transcend,  
The Turtle neuer changeth mate or name,  
For this the Story Iudith doth commend,  
But this is no Command, but counsell for a friend.

Take heere for patterne Rachels chasteest sonne,  
Who eu'n a princeesse lustfull soft embrace  
For vertues Loue, not feare of shame, did shun:  
I heere might grant Lucretia a place,

But that selfe-murther doth her foule disgrace:  
Penelope's a Mappe of Chaste desire,  
Who farre away all Idlenesse doth chase,  
Nor takes least heate from Suiters lustfull fire,  
But twice ten yeeres expects her dearest Lords retire.

Susan's so chaste, her ymour dares not blame,  
To this high pitch of honour they doe rise,  
That shunne all idlenesse, and wanton game,  
And more than gold their names & honour prize.

Sobriety them ay accompany's,  
Both in their speaking, eating, and attire,  
Their modest gate, sweet carriage, shamefast eyes,  
Doe proue their Beds be nests of chaste desire,  
To quench more than enflame the brands of lustfull fire.



## OF CHASTITIE.

19

Eu'n fruitfull *Venus*, true to husbands side,  
 May win from *heav'n's* high <sup>a</sup> *Queene* the golden Ball:  
 And virgin-*Pallas* may be well denide  
 The honour, which chaste *Matrons* doth befall.

\* *Iuno*

Glory of either Sexe! Oh how then shall  
 This hand vncast of that pure chastnesse write,  
 By which *Christs*-Bride surmounts the daughters all,  
 And doth the *Queenes* and *Concubines* delight,  
 Binding eu'n mighty Kings with her most glorious fight?

Her turtle-voyce, *Doves* eyes, as Lilly white  
 Excels the *thornes*, so She all Womankind:  
 Yet loues but one, whom she in bed by night,  
 Doth seeke for long, at last alone doth find:

He her alone in armes embraceth kind,  
 And she alone delights in his imbrace:  
 Chast Bridegrome, chastest Bride together ioy'n'd,  
 Of Saints beget a holy heau'nly race:  
 With this high *Mystery*, Christ doth chaste Wedlocke grace:

And brandeth with spirituall Fornication,  
 Those, who on earth their chastest Head forsake,  
 And stoope to *Idols* and abomination,  
 Here choyce of *Louers* to themselves to rake:

The *Saints* and *Angels* they for Bridegrome take,  
 When they before their *Images* do fall:  
 Thus she the *Scarlet-whore* herselfe doth make,  
 And they her bastards which she beareth all:  
 Such bastards, with true-beiers, ne'r inherit shall.

As chaste, so we a ielous Bridegrome haue,  
 And as his Loue, like *Death*, is sure and strong,  
 So's *Ielousie* as cruell is as graue:  
 Who such a louing Husband dares to wrong,

His ielous Fury may expect ere long  
 But now I stray from sweetest Meditation,  
 I ought to end, as I began my song:  
 One word more of a *Worthy* of our nation,  
 A patterne worth thy learning, loue, and imitation.

Thomas

*Thomas* Archbishop of *Yorks* famous See;  
 When Doctors counsell, and his friends him praid,  
 For Cure, to vse a female-remedy,  
 And for that turne, him brought a comely mayd;  
 Most piously to them replide, and said,  
 That to preserue his flesh, which was to die,  
 His Soules immortall *Chastitie* betraid  
 Should neuer be: Such heau'nly *chastity*  
 Shewes plaine, his Soule doth lue in heau'n eternally.

But as the Lute, which yeelds a pleasant sound,  
 Doth others, but it selte, no whit delight;  
 So, if examples onely I propound  
 To others, and not practise what I write,  
 I neuer may approach the *chastest* Light,  
 To which our *chastest* Head before is gone:  
 For no vnchast one commeth in his sight,  
 Except with *Magdalen* they sigh and grone,  
 And cleanse with floods of teares their filthinesse each one.

Thus clenfd our Soule is like *Brides living-Well*,  
 Whose waters are most pleasant, pure and sweet:  
 Our bodies eyes like fountaines two, which quell  
 And quench all Lusts-temptatiōs which they meet:

But now adayes we hold this *Grace* vnmeet,  
 In noble valiant brest to intertaine,  
 Men onely thinke her fit for *Dames* to greet,  
 And to their basest Lusts let loose the Raine:  
 But sure no Vertue dwels, where she doth not remaine.

The Flesh against the Spirit coueteth,  
 But if the Spirit manfully hold out,  
 It all Lusts base temptations vanquisheth;  
 Who haue a purpose resolute and stout,

To temper their affections, may (no doubt)  
 Defend their *honour* gainst *Concupiscence*;  
 And though they oft opposd are by a rout  
 Of their owne lusts, *hels*, and *worlds* violence,  
 Their *chast* resolved mind maintaines their innocence.

Then



## OF CHASTITIE.

21

Then Fooles are they, that when they haue began  
In *spirit*, in the *flesh* will make an end:

He that once tastes of Lust, more hardly can  
Abstaine, than he that neuer did intend:

Me, from her first Beginnings, Lord defend!  
She's like the Serpent that did *Eue* assaile;  
She pleasant fruits and pleasures doth pretend,  
Her *mouth* drops hony-sweet, but with her *taile*,  
She stings eu'n all to hell, with whom she doth preuaile.

But though I make a *cov'nant* with mine eyes,  
Like *Iob*, no lustfull obiekt to behold,  
Yet oft this Monster will mine heart surprize,  
And vnawares in sinfull Thought infold:

This Serpents cunning sleights can not be told:  
The best way to auoyd them can be found,  
Is her aloofe to keepe: if thou be bold  
To chat with her, she vnawares will wound.  
I almost feare her filthinesse now to propound,  
Vncircumcised, rayling *Philistine*!

Who all Gods hoste defies in single fight,  
I dare not suffer thee to come within,  
Such is thy force, such is thy cunning slight:

Thou art a Gyant of exceeding might.  
If you will hearken vnto my perswasion,  
Keepe him aloofe, and in the *forehead* smite.  
Best way to shun Lusts furious inuasion,  
Is warily here to auoid the least occasion.

*David* escapes the Beares and Lyons pawes,  
And ouerthrowes the *Philistine* in field,  
And yet this subtill *Serpent* him so drawes,  
His heart vnto her Syrens-songs doth yeeld:

Then she him conquers without *sword* or *shield*,  
And leades him by the eye-lids to her snare.  
Heau'ns from such subtill vile allurements shield  
All those, that haue a Conscience and care,  
Their hearts fit *Temples* for thy *Spirit* to prepare.

Purge

Purge vs with Hyssope, and we shall be pure :  
 Wash vs, we than the Snow shall be more white ;  
 Our Soules and Bodies Temple shall be sure  
 A *holy house*, wherein thou mayst delight :

But I the *vertue* for the *vice* haue quight,  
 I purpos'd *Chastity* here to commend,  
 But *Lust* so fiercely with my *Muse* doth fight,  
 I scarce mine owne am able to defend :  
 Therefore with Prayer I my Meditation end.

Oh thou, that mad'st my Soule a little King,  
 And in this *little-world*, my *Body* plac't;  
 It subiect making to the ordering  
 Of *Reason*, wherewith thou this King hast grac't;

Set first of all the *Soueraignes Kingdome* fast,  
 Whereby his *Subiects* he may rule aright,  
 That is, *affections* keepe most pure and chaste,  
 But most in *spirituall chastitie* delight,  
 To which adde *Constancie*, of which I next do write.

## MEDITATION 3.

### Of Constancy.

SO oft as I the Splendour do behold  
 Of heau'nly Graces, linkt in golden chaine,  
 Which them so firmly doth together hold,  
 That *all* they but as *one* seeme to remaine ;

My Soule is so delighted with their traine,  
 That she desires to dwell with them for ay;  
 But oft *employment*, *pleasures*, *cares* and *gaine*,  
 Mine eyes and heart so draw another way,  
 I fleshly motions more than spirituall obey.

And



## OF CONSTANCIE.

23

And as these Graces ioyn'd, my soule delight,  
 So doth each singled out by Meditation,  
 Sing I of *Loue*, I loue with all my might:  
 If *Humblenesse*, she workes humiliation:

So *Faith*, *Repentance*, *Hope*, *Justification*,  
 By *Righteousnesse* impured: *Mercy* kind,  
*Ioy*, *Patience*, *Fortitude*, chaste *Conuersation*,  
*Peace*, *Meeknesse*, *Prayer*, *Zeale*, eu'n all I find  
 Do alwayes to my Song, both sute mine heart and mind.

But such are my Corruptions innate,  
 Hells malice, and the worlds enticements vaine,  
 I can no longer hold that happy state,  
 Than I in Contemplation remaine:

This is the cause my Muse is now so faine  
 To sing of *Constancie*, that heau'nly Grace,  
 Which all the rest doth ay with vs retaine  
 Most glorious Grace! the lustre of whose face,  
 Both heau'nly *Loue*, and all her Peeres for euer grace.

For, without Her, the rest are all but shoves,  
 Like Corne by high-ways side, flourish awhile,  
 And seemes more glorious, than that which grows  
 Vpon best bottom'd, dugged, tilled Soyle:

But as that onely doth our eyes beguile  
 With flourishes, in calme and gentle spring,  
 But Summers heate, and frosts, it's verdure spoile:  
 Eu'n so, these rootlesse Vertues flourishing,  
 Aduerse or prosp'rous *Fortune* to confusion bring.

Thou, that art from *Eternity* the same,  
 Without least shadow of Variety:  
 Like to the *Sun*, heau'ns pure world-lightning flame,  
 Constant in *beate*, *course*, and *serenitie*:

• *Three*, yet subsisting in one *Deitie*,  
 Who, though thou seem'st to change with things below,  
 Art farre in truth from Mutability:  
 Oh make mine heart in vertue *constant* grow,  
 That thence, as from a Fountaine, this Discourse may flow.

We

We *Constancie* a *Perseuerance* call  
 In some good purpose: for in eu'ry thing  
 We vndertake, *right* must be first of all  
 Resolu'd of, next, our *firme perseuering*:  
 A vaine, vnsettled, idle wauering  
 Without iust ground, by *Protes*, Poets faine,  
 Who on himselfe as many formes will bring,  
 As he hath idle notions in his braine,  
 Or base desires and Lusts which in his heart remaine:  
 But in good purpose to stand fast and sound,  
 Not onely man-like is, but most diuine,  
 Like God, in whom no change was euer found:  
 For as the Sunne, this worlds pure crystall eyne,  
 In heau'n doth alwaies with like glory shine,  
 Though, by the varying *Medium's* here below,  
 It seeme more glorious in the Summer time,  
 Than when *Eolian* blasts darke clouds do blow:  
 So *Constance* is the same, though alt'ring oft in show:  
 This *Constance* is with *Patience* a twin,  
 Begot by *Iupiter* of *Fortitude*;  
 Mother and Babes as like, as neere of kin;  
 Who hath *one*, with all *three* must be indude:  
 These lift vp to *heroicall* habitude,  
 And come from *Iustice*, and a *prudent* mind.  
 If *Fury*, *Rage*, *Wrong*, *Rashnesse* do intrude,  
 We them no *vertues* faire, but *vices* find,  
 With whom *Minerua*, nor the *Graces* euer ioyn'd.  
*Patience* and *Constancie* in this agree,  
 Effeminate faint hearts ay to oppose,  
 And men relieue in all extremitie,  
 Vndanted, resolute, who will not loose  
 That liberty, they haue the Good to choose:  
 Thus seeme they one: now marke their difference,  
*Patience* all wrongs with courage vndergoes:  
 For without *Suffering's* no *Patience*:  
 But *Constance* is in ioy and paine a *firme* defence,

With



## OF CONSTANCIE.

28

Without Compulsion, free for Vertues sake,  
*Patience* constrain'd, oft by necessity,  
 Most cheerefull valiantly doth vndertake  
 To beare, what cannot well auoyded be :

One good end *Constancie* propounds, which she  
 Onely regards : but noble *patience*,  
 Before her will all euils conquerd see,  
 Which her oppresse in flesh or conscience:  
 Both haue braue resolution, and sound confidence.

No *fury* of the headlesse *Multitude*,  
 No *Tyrants* rage a constant mind can shake,  
 Though all the world turne to a *Chaos* rude,  
 The ruines crush him may, but can not make.

Him stagger, nor *Ioues* thunder make him quake.  
 The Sea may roare, the waues mount to the skies,  
 And threaten him to drowne in deepest Lake :  
 But Fury, Rage, Waues, all he doth despise,  
 And when hopes outward faile, his inward highest rise.

He constant perseueres vnto the end,  
 Like some good traueller, who giues not in,  
 Till he attaine the place he doth intend:  
 And as the Souldier, that the towne would winne,  
 Fights stoutly, till he conquers all within :  
 Eu'n so in Buildings, Arts, or Merchandize,  
 In any Worke or Science we beginne,  
 It is the end where all our glory lyes,  
 He runs in vaine, that faints before he wins the Prize.

Though all her meanes, & all her strength do faile,  
 Yet feares she not to hold out to the end,  
 She's still the same, and nothing can preuaile,  
 To alter any Good she doth intend.

To whom the heau'ns true *Constancie* do send  
 Within their hearts to dwell, on all occasions  
 Effects most admirable thence transcend,  
 She fills the heart with such secure perswasions ;  
 They it defend from all faint-hearted base inuasions.

A con.

A *constant* man, the most disastrous fate,  
 With a most pleasing forehead entertaines :  
*Integrity* so sweetens his estate,  
 As in a pleasant Calme he ay remaines :

With her he alwayes in his heart retaines,  
*Hope, Prudence, Fortitude, Right, Temperance* :  
 And when him Troubles, Losses, Griefe or Paines  
 Assaile, so stoutly *patience* doth aduance,  
 He liueth most secure, not subiect vnto Chance.

Braue noble *Constance* ! who art neuer found,  
 Except dame *Prudence* thee accompany,  
 Thou on her counsels and aduice dost found  
 Thy settled resolutions all, whereby

Thou standst most firme for Truth and Honesty;  
 Nothing can thee, thus well resolu'd, withstand.  
 In vaine and euill things no *constancie*,  
 But base *peruersnesse*, we do vnderstand;  
 Iust, honest, profitable's all she takes in hand.

For *perseuerance* in a thing that's ill,  
 Is to this Vertue no lesse enemy,  
 Than they that by affections guide their will,  
 With vaine inconstancy and leuitie :

Who, of a wanton imbecillity,  
 Stagger and change at eu'ry idle motion;  
 Wind-shaken Reeds, whose instability,  
 Are like the brain-sicke, idle, vaine deuotion  
 Of *Novellists*, drunke with hot humours giddy potion.

Prepost'rous fools! who when they should frequent  
 Assemblies, hide themselues at home alone;  
 From what they do approue, they soone dissent,  
 Hating what erst they lou'd, dispraise as soone,

What erst they liked well : Lo, such a one,  
 Appeares like *Cato's Ape*, wondrous seuer,  
 With rugged brow; but you may find him soone  
 Dissolu'd in Laughter, or eu'n dead with feare:  
 Such, any publike Office is vnfit to beare.



## OF CONSTANCIE.

27

No truth of *Iudgement* or *Sinceritie*,  
 In such a vaine *inconstant* mind is found:  
 But Slouth, Fraud, Wantonnesse, Iniquity,  
 With all the basest *Vices* there abound:

This *Leuitie* in youth doth age confound  
 With doting madnesse; and a man declares  
 Wise onely then in shew, not inward sound:  
 But then a braue and *constant* mind appeares,  
 When *constant Resolution* honours siluer haire.

Well said th'old *Cynicke*, when him friends aduise  
 To leaue his study, and to take his rest:  
 I am, saith he, now running for a prize,  
 And therefore in the end must run my best.

The shorter time of Life to vs doth rest,  
 More *constantly* we to our ayme must tend.  
 Who runs, saith *Paul*, the race, is neuer blest  
 With due reward, that holds not to the end:  
 For *Constance* is the Grace doth all the rest commend.

And as the man, that hard things vndertakes,  
 Must alwaies haue respect vnto the end,  
 Which all precedent bitternesse sweet makes,  
 Be it for pleasure, glory, gaine, or friend;

So he that for Gods glory doth contend,  
 And makes it ay his *constant* end and ayme,  
 As that's immortall, so it him doth send  
 True immortality in heau'n to gaine,  
 Which comforts him for all his Labour, losse, and paine.

As Mountains huge stand fast on their foundation,  
 So *constant* minds on resolutions sound,  
 As they vnmou'd, so without alteration  
 Are good Conclusions built on *Vertues* ground:

A *constant* man stands on a rocke profound,  
 Which neither stormes, wind, waues, nor force can moue:  
 Crosses, afflictions, can no more confound  
 Him, than wind, waues, and stormes, the rocke remoue,  
 Whose strong foundation stands on *faith, hope, truth* and loue.

*Anselmus* doth a *constant* man compare  
Vnto a fixe-square dye, or hewed stone,  
The fixe flat-sides, his fixe Conditions are,  
*Freedome, Prosperity, Subiection,*  
*Aduersity, Life-publique, and alone:*

On which soeuer side he chance to fall,  
He stands vpright with resolution,  
No changes can his constant mind appall,  
But as he standeth firme on one side, so on all,  
As bodily eyes all need Light of Sunne,  
Whereby they may attaine vnto their end,  
So on all good and vertuous workes begun,  
This holy Vertue *Constance* must attend:

And as except the Sunne his Light doth lend,  
We open in the darke our eyes in vaine,  
So vainely we good holy workes intend,  
Except we *constant* to the end remaine,  
Like Pilot drown'd in hau'n, when he hath scapt the *Maine*.

Is't not absur'd, that we should early rise,  
Lose sleepe, broile with Suns heat, and take great paine,  
Onely to winne a fading worthlesse prize,  
And giue in, when we sure be to obtaine

A Crowne, which shall for euer make vs raigne?  
Except the *Souldier Constant* be and bold,  
His *Captaines* fauour he shall neuer gaine,  
Vnlesse our spirituall fight we *constant* hold,  
Gods comfortable face we neuer shall behold.

She is the Nurse of Merit, friend of Peace,  
Way to Reward, sister of Patience,  
True friendships Band, pure Sanctities increase:  
Take away *Constance*, Bounties excellence

Doth fade, and Duty wants her recompence;  
High Fortitude doth want her commendation.  
She is alone the noble *Grace*, from whence  
All other *Graces* haue their Consummation:  
To her is giu'n, or rather she giues man saluation.

What



## OF CONSTANCIE.

39

What more like vnto God than Constancie?  
 Who ay like Sunne in heau'n remaines the same,  
 Though to descend to mans capacity,  
 He often seeme to change his mind and name.

The Scriptures then mans changing closely blame;  
 When they affirme, God grieues, or doth repent;  
 'Tis flesh that alters, God is still the same:  
 So clouds seeme oft to change the Firmament,  
 Which till the Day of Doome stands firme and permanent;

When as she hath a *constat* of the right,  
 She therein perseueres vnto the end:  
 Therefore of *constat* she is *Constance* hight;  
 And well this *name* her *nature* doth commend."

Her vnderstanding first doth apprehend  
 Things to be good, before she doth beginne;  
 Then she most *constantly* doth ay intend,  
 When she *confid'rately* hath entred in:  
 Thus all the Saints on earth, a roome in heau'n must win:  
 And though all flesh, by our first Parents fall,  
 Are so vnconstant, vaine, and wauering,  
 They haue in words, thoughts, actions, and all,  
 Of *Eues* fond ficklenesse a relishing:

Lo *Enoch* yet *constant* perseuering  
 To walke with God, till he him takes away:  
 And *Noah*, *constant* in the publishing  
 Of true Repentance, eu'n vntill the day,  
 Flouds come and drowne all *Flesh* without the *Arke* that stay.

*Abram* most *constant* in beleefe we find:  
 No feare nor terror *Jacob* could dismay:  
*Joseph* had rather yron linkes should bind  
 His lims, than from chaste *Constancie* to stray.

So long as hard'ned *Memphians* disobay,  
*Moses* most *constantly* for plagues doth call:  
 Lo *Iosuahs* courage lengthens out the day,  
 Till he Gods enemies destroyeth all;  
 No force, nor fury can his *constant* mind appail.

I number may the Starres of heau'n as well,  
As here the Mirrors all of *Constance* count,  
Who *champions* braue against *world, flesh, and bell,*  
In *Fortitude* and *Patience* surmount:

Many of them I formerly recount,  
In *Fortitudes* and *Patience* Meditation,  
They all arise from one faire *heav'nly fount,*  
That clensing *Lauer* of Regeneration,  
Though glittering shows we find oft with the heathen nation.

He name one <sup>a</sup> *Carthage* prisoner for all, Regulus  
Who, vpon promise to returne againe,  
Was sent to *Rome*, the *Senate* there to call,  
Them to perswade against their Cities gaine:

But he most nobly will not yeeld to staine  
His Countries glory, for his priuate good,  
But *constantly* perswades them to maintaine  
Their honour, though he seal'd it with his blood,  
And *constant* still the *same* against all tortures stood.

His noble mind their cruelties derides,  
His Executioners are wearied,  
Yet *constant* he and cheerefull all abides,  
*Griefe, gaine,* for Countries good, he reckoned.

Yet hath this *Constance* beene conquered  
By thousand Martyrs, which most willingly  
For *Syons* glory haue beene martyred;  
Who when their flesh doth broile, and bowels fric,  
Sing ioyfull *Hallelujahs* to God on hie.

Yet are these, but as Candles to the Sunne,  
Compared with the *constant* Lord of all:  
Beginne we with his apprehension,  
When his Disciples all from him do fall,

Behold him in the high Priests Iudgment-hall:  
See *Herods* men of warre him foule deride:  
Condemn'd by *Pilate*, scorn'd, abus'd of all:  
The *theefe* that raileth, hanging by his side,  
Yet he most valiant, *constant*, patient, doth abide.

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## OF CONSTANCIE

31

But now the Sunne ascended is aboue,  
Th'Apostles will their Light no longer hide,  
They constantly before the *Rulers* proue,  
That they the *Lord of Life* had crucifide:

And when they are before those *Rulers* tride,  
And charg'd to preach no more in *Iesus* name,  
They most couragious, constantly replide,  
Be iudges, whether it were greater blame,  
You now to disobay or God who vs did frame.

*Paul* ready is not onely to be bound,  
But at *Hierusalem* for *Christ* to die,  
He patient is in all afflictions found,  
Constant in losses, ioy, prosperity:

Read his imprisonments braue history,  
You there shall more diuine *Idea's* find,  
Than *Homer*, *Virgil*, *Spencer*, can supply,  
Though they in loftiest *straines* the form haue lin'd  
Of a most braue, herdicke, constant, noble mind.

These, as they saw their patterne set before,  
Vnto the *Races* end most constant run,  
But yet their Fortitude's increased more,  
By Confidence, that he which hath begun

So good a worke, it will not leaue vndone:  
Let *Diuels* try by *crosses* and *tentation*,  
Hold constant to the end, the Crowne is won.  
Though for awhile we suffer tribulation,  
A noble, constant mind stands without perturbation.

I do confesse 'tis difficult and rare,  
To know ones-selfe; but to be still the same,  
Is chiefeft worke, of all the workes that are:  
He that so constantly his mind can frame,

Deserues the honour of a constant name:  
He's neere to glorious *vertues* consummation;  
His soule minds only heau'n, from whence it came,  
Secure and free from worlds vaine molestation,  
And waites heau'ns leisure only for his glad translation.

Not that I *constant* *Idleness* commend,  
 Or a retired Life monasticall;  
 No, *Constance* alwayes *Labour* doth intend,  
 And is the same approu'd and scene of all:

Her words, lookes, gesture, are heroically;  
 She makes the Body strong, confirms the mind.  
 Ah! wo to them, that from her fauour fall,  
 And leaue the right, the crooked way to find;  
 These grieue the Angels, which to guard them are assign'd.

Grant in Prosperity a prudent heart,  
 And in Aduersity a mind vpright;  
 So shall no pleasures vaine my Soule peruert,  
 Nor crosses or tentations me affright:

My selfe I with Gods blessings will delight,  
 So long as please his Bounty them to lend.  
 If I must suffer here for doing right,  
 I to the *Iust* one will my cause commend,  
 Where I am sure to haue a iust and equall end.

The end, whereon all that is past depends,  
 If then we haue a *constant* resolution,  
 A holy Life shall bring vs happy ends,  
 Then comes our Fate, to iustest reuolution:

We then of *Adams* losse haue restitution,  
 Ah! all our Labour hath but beene in vaine,  
 If Courage faint in point of Dissolution:  
 This is the howre we happinesse attaine,  
 Or else for euer in hels torments must remaine.

Lord make me euer mindfull of this Hower,  
 That *constant* alwayes I may stand prepar'd,  
 Grant me with boldnesse to declare thy power,  
 And in the right of none to be afeard:

True happinesse is *Constancies* reward,  
 A high reward, but he it sure shall gaine,  
 That to the end holds out with due regard.  
 Things hardest, *Perseuerance* will attaine,  
 And *Constancy* will make them ay with vs remaine.

Then



## OF CONSTANCIE.

33

Then stand we firme, in what we haue begun,  
And labour *constantly* more to obtaine,  
Lo, thus we *heau'n upon the earth* haue won :  
Thus we that *true Security* attaine,

Which eu'ry wise and good man seeks to gaine :  
No Greatnesse, King, or Kesar is so high,  
As those that ouer their *affections* raigne :  
Here *Peace of Conscience* brings *Security*,  
*Saints* wished true content, and *Angels Dignity*.

Most blessed Port, that Pilgrims can attaine !  
Till they arriue at hau'n of Happinesse,  
Pure Ioy of heart, which onely they do gaine,  
Where heau'ns sweet *Comforter* doth dwel in peace:

God of all Comfort, in my heart increase  
This *Constancie*, that she may me defend  
In *prinate, publicke, losse, gaine, paine, and ease*,  
And grant, as I the *Graces* do commend,  
I may in all continue *constant* to the end.

---

*Authoris Votum.*

**M**ight I a Life enioy to my desire,  
I would no wealth, or honor vaine require,  
Nor troupes of Horsemen after me to ride,  
Nor clouds of Seruants trouping by my side :  
In priuate fields, and gardens I would walke;  
Now with my *Muse*, now with my *Friends* to talke :  
(By *Muse*, I prayer meane; and *Meditation*,  
By *Friends*, a holy louing *Conuersation*)  
At Peace with all, but *Ill* : My Conscience  
Both good and quiet, free from foule offence :  
So when the hower of my *change* shall come,  
I with a willing heart will leaue my roome,  
To whom it is ordain'd by *Destiny*:  
Thus I desire to *live*, and thus to *die*.

## MEDITATION 4.

*Of Courtesie, or Humanity.*

**T**Hus haue I brought the *Muse* from pleasing shades,  
And gentle sweetest *Heliconian* Spring,  
To *Stoicks* Schoole, to teach her in the trade  
Of *Constance*; and firme perseuering:

Some *Criticke* will me blame for marshalling  
*Cato* seuerer, with Virgins sweet delight,  
But nothing more makes for their honouring,  
Than with that noble *Virtue* to be dight,  
Which makes them high accepted eu'n in Princes sight.

And sure, O *Kings*, your wisdomes cannot find  
More prudent *Senatours*, your States to sway,  
Than *Muses* friends, which haue a constant mind,  
And know as well to gouerne as obey:

Who by their *Courtesie* and *Constance* may  
Order your *Hals*, and wield your State-affaires:  
For noble *Courtesie* and *Constance* ay  
Adorne *Kings* *Iudgements-Seats*, and stately *Chaires*,  
And strangers intertaine, that to your Court repaires.

For in each flourishing and goodly State,  
Vpon the royall Person of the King,  
The courteous Courtier hath a place to waite,  
As well as Senate for wise-gouerning:

These both must ioyne in prudent managing  
Of subiect *Provinces*, and to entreate,  
Of Leagues with Princes on them bordering;  
But he for all employments is most meete,  
Where *Courtesie* and *Constance* both together greet.

Wherefore



## OF COURTESIE.

35

Wherefore in Court of *Loues* most royall Queene,  
 Where *Graces* all, in due administration,  
 Are in most comely order placed scene  
 For *Kingdomes Peate*, and *Princes Delectation* :

Behold this one thing worth thy Obseruation,  
 Braue Constance ay with Courtesie is ioyn'd,  
 For all men do obserue, with admiration,  
 A *courteous carriage*, with a constant mind,  
 Adoring eu'n as Gods the valiant gentle kind.

For sure except these both together meet,  
 Constance alone's so rigid and leuere,  
 She for a *pedagogue* is farre more meet,  
 Than Office in *Loues* gentle Court to beare:

And, if that single *courtesie* appeare,  
 Without this resolute most constant Grace,  
 She is but *apish complement*, to beare  
 Beholders eyes with *Conges* and a face,  
 When nought that in her looks, within her heart hath place.

*Dauid* the heau'nly *Muses* darling deare,  
 An *Embleme* of Humanity I find,  
 In *Camp* he is vndanted, without feare,  
 In Court of constant, noble, courteous mind,

One *Ionathans* true loue to him inclin'd,  
 The other smites eu'n stout *Goliath* downe,  
 His *Muse* the *euill spirit of Saul* doth bind,  
 And rais'd him from the fould to high renowne,  
 And set vpon his royall head the golden Crowne.

True noble *Courtesie*, most heau'nly Grace,  
 Most high to be esteem'd and reckoned  
 Of all; but most of those whom God doth place,  
 Aboue their brethren to be honored:

For they that heere vs gouerne in his stead,  
 Ought, like their Lord, to *gentlenesse* incline,  
 Who, though his Throne shines round with lightning dread,  
 With *courteous countenance* on his doth shine,  
 Oh gentle King me grant this Grace aright to line.

Gentlenesse,

*Gentlenesse, Courtesie, Humanity,*  
 Diuers in name, in nature are the same,  
 Proceeding from the minds integrity,  
 And are as sparkes of *Loues* celestiaall flame:

The outward shews which cōplements we name,  
 Are but as *Symboles* of her heart and mind,  
 If they be true, she is a noble Dame,  
 If feign'd, she is the *shame* of womankind,  
 And seekes to lye with all, where she may fauour find.

I know not whether I may better call  
 Her *Sister*, or the *Child* of *Gravity*,  
 But sure I find these *Graces* all in all,  
 Delighting in each others Company:

The glory of all faire Societic,  
 Most reuerend and amiable Peeres,  
 In whom all *sweetnesse* shines with *Maiesty*,  
 Where not least *ostentation* vaine appeares,  
 Chiefe ornaments of Youth, and grace of siluer haire.

Both doe proceed from one *Dame*, *Sanctitie*,  
 And both employed are in reformation  
 Of manners; but in briebe *Humanity*  
 A man, *humane*, like to his name doth fashion:

And this to *Poets fables* gaue occasion,  
 To tell how men were made of *stocks* and *stones*,  
 And *Beasts* turn'd men, by *Orpheus* his perswasion.  
 And for she thus brought men to liue as one,  
*Amphions Harp* is said *Thebes* wals to build alone.

Yea those, that in *Humanity* transcended,  
 And others brought vnto *civility*,  
 Were *deified* when their liues were ended,  
 And euer honour'd of *Posterity*:

Ah! what more princely is than *Courtesie*?  
 Thus Kings to *King of heau'n* most neere do come,  
 When sauage men vnto *Society*  
 They bring, which else like furious *Beasts* would runne,  
 And eu'n more cruell to themselves than *beasts* become.

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## OF COURTESIE.

37

Thus *Courtesie* with *adamantine* band  
 Men tyed in Friendship, free from Enuies rents,  
 For no offence can part their ioyned hand,  
 Where gentlenesse interprets friends intents;  
 Where Kindnesse euer Courtesies preuents,  
 And gratefull, alwayes striues to ouercome,  
 As Foes by *Armes*, Friends by *munificence*  
 The barbarous and insolentest groom  
 Doth gentle, kinde, benigne, by *Courtesie* become,  
 Man is the weakest creature God hath made,  
 For where all else, by heau'nly *Providence*,  
 Haue bodies arm'd 'gainst Foes that them inuade,  
 And rage of Times by Natures muniments,  
 Man onely *Vertue* hath for his defence,  
 This gentle vertue, sweet humanity,  
 With louing kind and tender heart, from whence  
 Flow *Pitie*, *Mercy*, *Loue*, *Benignity*,  
 Whereby we mutuall helpes to others heere supply.  
 For these *Companions* are to gentlenesse,  
 Which make her heere beloued vnto all;  
 Sweet *gracions* looks, and *specches* gracefullnesse,  
 Are to this courteous Lady naturall,  
 To which she adding *Maiesty* withall,  
 And comely *Guize* doth steale mens hearts away,  
 And free, from sterne *morosity* and gall,  
 In sweet *Tranquillity* and *Peace* doth stay,  
 Immutable, without base perturbation, ay.  
 Farre from the base *morose* and *cynnicall*,  
 That to all others manners are auerse,  
 Who are so crooked, crosse and criticall,  
 In their owne dispositions so peruerse,  
 No friend with them is able to conuerse,  
 Delighting to be conuersant with none;  
 But sullen, truculent, so sterne and fierce,  
 You easier may wring water from a stone.  
 Then mirth and gentle words; or looks from such an one.

Neigh

*Neighbourhood, Countie-Loue, Affinity,  
Kindred and Friendship are cold barren names;  
Such neither like nor loue the Company  
Of honest equals; nor of gentle Dames:*

*This Vice in eu'ry man eu'n Nature blames,  
But most in Officers of Court or State,  
For Courteous grauity her Courtier frames;  
Sweet, gentle, facile, pleasing, delicate,  
Faure Almas bounteous Peares in all to imitate.*

*As he is worthy Death, who heere denies  
His brother Water from a liuing Spring,  
Or him Sunnes comfortable Beames enuyes,  
Or from his Candles-light, light-borrowing,*

*Or to direct aright the wandering;  
So he is most discourteous, inhumane,  
Who when he profit may to others bring,  
Without least Damage to himselfe, or blame,  
Yet to his brother churlishly denies the same.*

*Humanity's like fairest Iuly-flower  
With silken leaues, which bud, doth yet inclose,  
Which faure dispredding by sweet Natures power  
As she doth waxe broader and sweeter blowes;*

*No flower in Loues fairest garden growes,  
That more delights the smell, affects the eye,  
But as from roote bright hue and sweetnesse flowes,  
So from the heart springs fairest Courtesie,  
Else as the Flower fades, so dyes Humanity:*

*For as a gentle heart it selfe bewrayes,  
By doing courteous deeds, with free delight,  
Eu'n so base dunghill minde it selfe displayes,  
In malice, churlishnesse, reuenge and spight:*

*Humanity is Friendships chiefeft night,  
Foes reconciler, Bounty's greateft Fame,  
Than to accept more ready to requite,  
Gifts are to her like Oyle pow'd on the flame,  
Which more and more her heart with friendly loue inflame.*

As



## OF COURTESIE.

39

As blowing on hot coales them more enflames,  
 But water on them powr'd extinguishteth;  
 So bitter words enrage, but soft reclaimes:  
 One ire appeaseth, th'other kindleth:

And as more safe on Sea he trauelleth,  
 That passeth on with soft and gentle blast,  
 Than whom full Sailes like arrow carryeth  
 So stands the mild, sweet gentle man more fast,  
 Than he whose furious mood beares all before in haft.

As lukewarme water cooles an inflammation,  
 So *courteous language*, anger pacifies,  
 And as wild horse is tam'd by mild tractation,  
 So cruell foes are wonne by *courtesies*:

We easier our most sauage enemies  
 Subdue by *Gentlenesse*, than cruelty,  
 Wild Hawkes the Faulkner surer to him tyes,  
 By handling gently, and familiarly,  
 Than if he neuer suffer'd them from fist to fly.

The *Bough* by *gentlenesse* is easily bent,  
 Which handled boistrouly would break in sunder,  
 Thus fiercest *Bull* is with the *yoake* content,  
 And *gentlenesse* brings cruell *Tygres* vnder:

*Philosophers* affirme that *dint of Thunder*,  
 Doth neuer hurt, where it doth yeelding find,  
 It melts the *blade*, and yet behold and wonder!  
 The scabberd's not consum'd, it bones doth grind,  
 And yet the yeelding flesh is neither scorch'd nor pin'd.

Wisely, said he, that thought wise men below  
 Should not be mou'd with those which do offend,  
 But where they vices find increase and grow,  
 Should striue and do their best them to amend;

Like good *Physicians*, who when they attend  
 Their *Patients*, are not angry with their fit,  
 But to the cure best skill and cunning bend:  
 As all are sonnes of *Eue*, we sinne commit,  
 But he is most like God, that heere amendeth it.

Huma-

*Humanitie* may haue a threefold sense,  
*Mans Nature, Vertue,* and his education,  
*In humane Arts,* and pure Intelligence;  
 From whence she scemes to haue denomination;

And therefore *Liberall Arts* by eu'ry Nation;  
 Are call'd the *studies of humanity*;  
 And breed in man a *courteous conuersation*;  
 With *gentle manners* and *civility*;  
 Which onely heau'ns bestow on *Muses Nursery*.

And hence it is, that *rustique Boores* and *Clownes*;  
 Who want the good of *ciuill education*,  
 So rude and *rustique* are in *Countrey townes*,  
 When those, that haue with *Muses conuersation*;

Or neere to *Princes Courts* their habitation,  
 Become more *civill, sociable, kinde*;  
 Hence 'tis that eu'ry rude and *sauage nation*,  
 Where gentle Arts abide not, are inclin'd  
 To *rustique force*, and *sauage cruelty of mind*.

No greater Grace the heau'ns to man afford,  
 Than gentle breeding vp in heau'nly lore,  
 By thews and holy knowledge to accord  
 Their wrathfull furious Passions euermore:

*Plato* the Gods immortall doth adore,  
 That they him *reasonable* made, no *Beast*;  
 A *Man*, no *Woman*: But it glads him more,  
 That he knew humane Arts, and heau'nly best,  
 By which he thought himselfe in life and death most blest.

The *Emperour Traiane*; when his friends him blame  
 As carelesse of *imperiall Maiesty*,  
 Because so mild, sweet, gentle he became  
 And affable to all his company;

Said he would so be in high Sou'raignty  
 To others: as if else he priuate were,  
 He wish'd to find the royall Dignity,  
 With whom all good men ought be free from feare,  
 But cruell, vile, malicious, neuer should come there.

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## OF COURTESIE.

41

*Philip*, who had by Liberalitie  
 Obliged, as he thought, to him a Nation,  
 Receiued nought but *Scorne* for *Courtesie*,  
 Wherefore his Courtiers, mou'd with indignation,  
 Perswade their King vnto reuenge and passion:  
 Soft, said the Prince, if these men doe requite  
 Our benefits, in such a scornefull fashion,  
 They vs for iniuries will more despight:  
 True patterne of a prudent, patient, gentle Knight.  
 Is *Iury* barren then of gentle deed?  
 Because I onely of the Nations tell,  
 The liues of *Abram*, *Isaac*, *Ioseph* reade,  
 And see how they in *Courtesie* excell:

When as betwixt the Heardmen strife befell,  
*Abram* leaues to his nephew *Lot* the Plaine,  
 His *Courtesie* the Angels greeetes so well,  
 Their errand gently they to him explaine,  
 Yea gracious God to him familiar talke did daigne.

Most gentle *Iacob*, courteous like thy Sire,  
 Though *Laban* churlishly thee handeled;  
 Let all thy patient gentlenessse admire,  
 When thou didst see thy *Dina* rauished,

And for her Rape a Nation slaughtered:  
 Thy gentle *Ioseph* into *Egypt* sold,  
 Who when he sees his brethren humbeled,  
 Could not his heart and eyes from weeping hold,  
 The Dreames thus prouing true, which he before had told.

Though *Shemei* barke, *Dauid* forbids to smite,  
 Oh let him curse, my sonne me seekes to kill:  
 The Lord with Blessings may his Curse requite,  
 If in his fauour I continue still,

I shall retorne, else be it as he will.  
*Mephibosheth* must haue his fathers land,  
 And at his Table eate of Bread his fill,  
*Chimham* in old *Barzellais* roome shall stand,  
 And nothing be denide him at King *Dauids* hand.

But

But Kings and People, all learne gentlenesse  
Of our most courteous, gentle *King of Kings*,  
Who, when he walk'd on earth in lowlinesse,  
And was the *Lord* and *Maker* of all things,

Neuer vs'd bitter words nor threatenings,  
But was to *meanest*, courteous, gentle, mild;  
*The Lord rebuke thee*, *Michael* onely sings  
When *Satans malice* would haue him beguil'd  
Of *Moses body*; but he neuer him reuik'd.

As of the *head*, so of the *members* learne  
*Mildnesse*, *Humanity*, and *Gentlenesse*,  
*Speeches morose*, and *countenances sterne*  
Neuer agree with *worth* and *noblenesse*:

Nor to the *vessels* of true *holinesse*:  
And *Dames* that soft and tender are by kind,  
Adorn'd with *Natures* goodliest *gracefulnessse*,  
Be gentle, humble, soft and meeke in mind,  
So you with God and Man, shall grace and fauour find.

No vertue so adorne a valiant man,  
Nor vertuous Dame, whom valiant men doe loue,  
As courtesie, which best direct them can  
To beare themselves in all as doth behoue:

Whether them God hath plapt to rule aboue,  
Or wait below, it them befits to know  
Their Duties, that none iustly may reprove  
Their rudenesse, in not giuing what they ow:  
Who giues each man his due, doth great discretion show.

Nothing more wins mens hearts than gentle words,  
Nor their affections than sweet lookes delight,  
If Men, like Beasts, should make the strongest Lords,  
And be enrag'd one at anothers sight,

Societie of men would perish quight,  
The rules of *Policies* and *States* would faile;  
Mens liues should be in hazzard of each wight,  
That them by force or cunning would assaile,  
Yea sauage Beasts against their weakenesse would preuaile.

Rude



## OF COURTESIE.

43

Rude manners those that haue them doe infect,  
 And grieuous are to all they deale withall,  
 But gentlenesse in *Angels, Man, and Beast,*  
 Is much commended and belou'd of all:

The *Poets* want the *Gods* in *heau'n* to call  
 Most gentle, bountifull, and amiable;  
 But *Fiends* and *Furies*, cruell, reticall,  
 To first they *Temples* build, and *prayers* fable,  
 Counting th'other dreadfull and abominable.

If *Socrates* a froward wife would beare,  
 As men ride horses wild; that they may know  
 To rule them better that well tamed were,  
 Much more should *Christians* sweetly beare the blow

Of proud and cruell worldlings heere below:  
 And not to grieue at their prosperitie,  
 Though heere they seeme in wealth and blisse to flow;  
 Alas such stand in places slippery,  
 And in their haughty pride shall perish suddenly.

Who that most wicked *Sect* doe imitate,  
 That would all friendship and acquaintance shun,  
 That they might heere enioy more happy fate,  
 And *partners* of no others losse become:

One burthen is inough for any one,  
 Oh! why should others losses them mole?:  
 By this is all *Humanity* vndone,  
 And man made more vngentle than a beast,  
 The *Heathen* therefore did such beastlinesse detest.

The first and *spec'iall Duty*, which we ow,  
 Is *Loue to God*, which we call *Piety*;  
 Next, is the *Mercy* we to *men* do show,  
 And this indeed is true *Humanity*:

This is the summe of all *Diuinity*;  
 And this to *Piety* doth *Practise* ioyne:  
 All loue the Lord in words, but doe deny  
 Their hearts and hands to *Mercy* to incline,  
 God grant they both in vs together may combine.

D

Chiefe

## OF COURTESIE.

Chiefe Band amongst men is *Humanity*,  
Which who would breake, deserues eternall paine,  
From one man all deriue their *pedigree*,  
And therefore *Kinsmen* all in him remaine :

From *one God*, we our *soules* doe all obtaine,  
And so we brethren are, and neerer ioynd  
In *Soule* than *Body* : And we hope in vaine,  
If all into *one head* be not conioyn'd,  
And feele not all *one Spirit* working in our minde.

Inhumane cruell Beasts ! which take delight  
Without iust cause *Gods image* to destroy,  
Torment, kill, torture, cruelly despight,  
When God would haue all liue in amity.

Oh measure others by thy misery !  
No man without anothers ayd can liue,  
He that denies helpe in aduersitie,  
None at his need vnto him helpe shall giue,  
As none shall be forgiu'n, that doth not heere forgieus.

No man, that doth obey *Dame Natures* best,  
Can hurt a man, much lesse him spoile or kill :  
Learne of the gentle, meeke, and harmlesse beast,  
How he *Society* doth couet still :

The Shepherds *gentle Flocks* the *Plaines* do fill,  
Wolues, Beares and Tygres loue to Lord alone :  
Where they their yong ones with the fat may fill,  
And forrage all the Countrey for their owne,  
Lo Mercy there is strange, where Misery's vnknowne.

Such in their *Complement* are onely kind ;  
And where they kindnesse may receiue againe,  
Oh be mine heart to *gentlenesse* inclind !  
Not for base recompence, reward, or gaine,

But for his sake, who for my sinne was slaine :  
But *ouer-courteously* I doe abuse  
My Readers *patience*, with vngentle straine,  
Yet if he gentle be, he cannot chuse,  
But my most willing mind, though not my Verse excuse.



## OF GRAVITIE.

Veale

161

## MEDITATION 5.

## Of Grauitie.

**M**Y Muse now fares like some Geometrician,  
 That hauing view'd on Globe terrestriall  
 The Earth, and like a good Mathematician,  
 Cast vp the Measure of her craggy ball,  
 Now thinks that all doth in his Compasse fall,  
 But sayling forth by Compasse, Card, and Sterne,  
 With his owne eyes it to discover all,  
 He many Iles and Regions doth discerne,  
 Which neuer by the Map he able was to learne.  
 So when I first in Vertues Maps had read,  
 Of all the Graces link'd in golden Chaine,  
 I thought I had them all discovered,  
 And able was their Natures to explaine,  
 But more that I doe labour and take paine,  
 To tell their Numbers, Nature, Qualities,  
 More numberlesse I find their glorious traine,  
 And more admire their Grace and Dignities,  
 And more of them I write, the more my Muse descry's  
 But none more faire I can amongst them find,  
 Than next I write of comely Gravity,  
 Which as I said, goes linked and combin'd  
 With gentle, noble, sweet Humanitie,  
 Whom follow Constancy and Chastity  
 Attending alwayes on this stately Peere,  
 Who for her venerable Maiessty,  
 Is to the Queene of Loue her selfe most deare,  
 And alwayes tirs her face, which court'se watheth cleare.

Now helpe, O heau'nly *Queene*! and *mitly* as faire!  
 Her to adorne that beautify's you is etc  
 And lift my *Muse* to fly about the *agres*;  
 Oh neuer let my fit and fury fall,

Whil'ft I describe this *Grace Maiefticall*;  
 Which with her comely prefence doth adorne  
 The *Temple*, *Iudgement Seat*, and *Princes Hall*,  
 With *Academies*, where the *Muse* was borne,  
 And ay defends the ancient from the yongers *scorne*.

She is an *inward splendour* of the mind,  
 Which makes the whole man *gracious*, commendable,  
 The outward manners which in her we finde,  
 Her looks and gestures, faire and delectable,

Are but as *Beames* of that bright admirable  
 Transcendent *Grace*, which in her heart doth shine,  
 To make words, looks, and actions venerable,  
 And *Dignity* and *Comelineffe* to ioyne,  
 With *manners Sanctitie*, which make a man *Diuine*.

For sure all reuerend *shewes* of *Gravity*,  
 Are but *externall good* expos'd to light,  
 Except they haue fast rooting *inwardly*,  
 And from the heart receiue their *Splendour* bright,

As *Maiefty*, is without *Goodnesse* light,  
 So's *Gravity* without true *holinesse*,  
 'Tis that which makes vs *grau*e, and to delight  
 In sober honesty, and comelineffe,  
 And to be patternes of all *Grace* and *godlinesse*.

She is that *holy Law* and *Rule of Life*,  
 Of *constancie* and *gracious manners* borne,  
 Free from *lasciuious Love*, or *causelesse strife*,  
 And euer doth most gloriously adorne

Him, before whom her glorious ensigne's borne,  
 She is not *lowring* hard, to equals proud,  
 To betters base, nor doth *inferiours* scorne,  
*Aspiring*, wanton, loose, *exulting*, lord,  
 Her *h. m.*, *look*e, *att. re.*, all *modesty* doth shroud.

Her



## OF GRAVITIE.

47

Her Ornaments are not *Wealth, Strength, or Power,*  
*Sumptuous apparell, decking Limbs, or face,*  
*Sweet Chastitie of Manners is her Dower,*  
 Her outward parts, adorn'd with inward Grace:

These be the ornaments that most her grace,  
 Not made by any skilfull hand, or Art;  
*Vertue the Queene* of all things did enchace  
 These workes of wondrous Glory in her heart,  
 Wherewith *she* now adornes and graceth euery part.

By these *she* casting out all *perturbation,*  
*Perpetuall tranquillity* attaines,  
 And shines in Grace, which at her first Creation,  
*She* from the Fountaine of all Grace obtaines,

And thus *she* true immortall honour games,  
 Not that which leanes on popular vaine blast;  
 But that whereby the *Queene of Vertue* raignes,  
 And stands vpon her vertuous thoughts so fast,  
*She* from the pitch of honour cannot be displas't.

Hence 'tis, that who can to this pitch attaine,  
 Admits of nought vnseemely to be done,  
 His mind no euill cogitations staine,  
 His actions chaste as mind from whence they come,

Many indiff'rent things are fit for some,  
 Which some more *grane* and noble ill beseeme;  
 It doth no *Judge* or *Magistrate* become,  
 In *seruants habit* publique to be seene,  
 What *Country Maid* commends, may ill beseeme a *Queene*.

Iustly did *Philip* reprehend his Sonne,  
 When, to the *Harpe*, he heard him sweetly sing,  
 This well, saith he, soft Ladies doth become,  
 But *Drums* and *Trumpets* best beseeme a King;

It is for *Clarckes* no commendable thing,  
 To *Hunt, Hawke,* and great *Horse* for seruice traine,  
 Which highest Grace to *Gentlemen* doth bring,  
 Poets may witty pleasant *fictions* faine,  
 Which in a *grane* *Diuine* would be accounted vaine.

Man in Gods Image to be like a Beast,  
 Neigh like a Horse, grunt, swill, like to a Swine,  
 Such things doth Gravity as base detest,  
*Equality and Com. linesse* doe shine,

In her voice, speeches, countenance diuine;  
 In going, sitting, gestures, and deuotions;  
 She words perplex, contentions, doth decline,  
*Plaine, constant, resolute,* are all her motions,  
 Proceeding from her hearts, pure, wise, & heau'nly notions.

Her words fly not at randome, all do flow  
 From Fountaine of pure vnderstanding heart:  
 Her gestures are not quick, nor yet too slow,  
 Sweetly seuer, consid'rates in each part:

Her looke's not Cruell, nor compos'd by Art,  
 Graue and seuer, yet gentle, liberall,  
 Sweet *Mistris* of the *Graces*! where thou art  
 They are most gracious and comely all,  
 Wherefore I them thy *Schollers* all aright may call,

Nay rather thy *companions*: Poets feigne  
*Astrea* call'd from heau'n, with thee to dwell,  
 And to put all her Nymphs to thee; to traine  
 Them vp in Vertue as becometh well:

To men all gracefull manners thou dost tell,  
 Thou teachest Kings to rule their *Subiects* right,  
 Fathers their Duties to their *sonnes* to spell,  
 Seruants to Masters, Lady to her Knight,  
 No Policy or force without thee rules aright.

Happy are they! thou teachest to eschew  
 All Lewity, vaine feare, and ostentation,  
*Morose, rough manners, taunts, reproach undue,*  
 Which shewes a mind subiect to perturbation,

Delighting in anothers molestation:  
 These are like *Scorpions*, whose malignity,  
 To all, comes from their natures inclination,  
 And from their Malice comes *Morositie*,  
 Averse to all, but most to Truth and honesty.



## OF GRAVITIE.

49

As *Urchin*, which hath pricks vpon his skin,  
 'Mongst Thorns, and Bryers alwayes takes delight,  
 So in all businesse these enter in,  
 They vse morose, vnciuill, barb'rous might;  
 They bring within them Malice, Gall & Spight.  
 How-euer be the thing wherein they deale,  
 Oh God forbid! such base malicious Sprite  
 Be euer Iudge in *Iudahs* common-weale:  
 Such take large *Toule*, but neuer care to grind the meale.

Some dayes *Euripus* seu'n times ebbs and flowes,  
 Some other dayes, nor flowes nor ebbs at all,  
 The mouing of this Riuer 's like to those,  
 That haue not *Gravity* habituall:

Vnlike themselues, loose, sparing, prodigall,  
 Idle precipite, vaine, for either part  
 Most earnest, vehement, patheticall,  
 These their owne businesse and friends peruert,  
 For want of *Gravity*, and *Constance* in their heart.

But *Gravitie* is like the *Ocean maine*,  
 Into whose *Treasure* all the *Flouds* doe flow,  
 Which he as constantly sends out againe,  
 Yet hereby doth, nor lesse, nor greater grow,  
 He neither swels, nor banks doth ouerflow,  
 When greater *summes* his *tributaries* pay,  
 Nor is base sparing, when their pay is flow,  
 The windes may toss his waues but not dismay,  
 He smiles so soone to see his troubles blowne away.

As *Censor* in the *Senate-house* of *Rome*,  
 So is this *Grace* amongst the *Graces* all;  
 And as none might into the *Senate* come,  
 But those whom he did in his *Conscript* call:

So none may come into the *Graces Hall*,  
 But they must be conscrib'd by *Gravity*,  
 And those she will not haue come there at all,  
 She passeth by them for their *Leuity*,  
 Such confidence haue all in her integritie,

But *she* most like is to the glorious *Sunne*,  
Whose chearefull countenance is still the same;  
And like *him* constantly one course doth runne,  
Of which, *she* neuer weary is or lame :

From *him's* all elementall heate and flame,  
With *her* all liuely spirituall doth dwell:  
*He* lightens all with his enlightning beame,  
Sinnes, Clouds, and Ignorance *she* doth expell :  
*Sol* prince of Lights, *she* of all Graces beares the bell.

*She's* like that *Breath*, which God is said to breathe  
Into mans face for immortality,  
His owne sweet *Image*, which he did bequeath  
To *Adam*, *Righteousnesse*, and *Sanctitie*:

For where is inward holy *Gravity*,  
All Graces spirituall are likewise found,  
Where *grave* and *modest* outward Courtesie,  
There outward comely Graces all are found,  
Without the one we neuer find the other sound.

No firmer, or more ready muniment,  
'Gainst *Envie*, *Malice*, and each enemy,  
That here mankind assaile, and circumuent,  
Than high, sublime, *grave* Manners maiestie;

Who outward hath and inward *Gravitie*,  
Concords with all without, hath Peace within,  
Of Vertues all consent, and Vnity,  
Gods image thus renew'd, doth heere begin,  
In humane flesh to vanquish Lust, and mortall Sinne.

Old Ages honour, garland of gray-haires,  
Most ample orders Grace, and dignity,  
The highest seates of *Iustice*, richest chaires  
Of State, from her haue all their maiestie:

*She* swayes the Scepter of high Sou'raignty,  
The fairest Cope which *Ayons* sonnes do weare,  
Sweet, reu'rend, amiable *Gravitie*!  
To thee I nothing find fit to compare,  
All Simile's but shadowes to thy substance are.

For



## OF GRAVITIE.

51

For in the *grawe* and reu'rend do shine  
 All Goodnesse, Constance, and Sapience,  
 The Manners which were in the golden time,  
 The Age when raigned Right and Innocence,  
 Before Debate, Strife, and Maleuolence  
 Were hatcht, since fledge, now taught aloft to fore;  
 Inueterate in reprobated Sense,  
 Habituated so in Vices lore,  
 They scoffe at *grawe* examples, all that went before.

At first, I say, when in the *golden Age*,  
*Grawe Saturne* did *Olympus* Scepter sway,  
 Of high esteeme were then the *ancient Sage*,  
 And mortals all did their behests obay;  
 But since *Ioue* did by violence betray  
 His father, and aspired to his *Crowne*,  
*Seuerer Gravity* is driu'n away:  
 The Iouiall men are onely of renowne,  
*Grawe Saturne* on their Lusts too rigidly doth frowne.

As long as *Eue* maintaines her *Gravitie*,  
 So long in her Integrity she stood:  
 But when neglecting Grace and Maiestie,  
 She of her *vassall* learns the ill from good,  
 The Serpent, with his base malicious brood,  
 Soone brings her to an euermlasting blame;  
 She *euill* did, and *euill* vnderstood,  
 And seekes to hide her naked parts from shame,  
 Which perfect Natures *Gravitie* did neuer blame.

Oh wondrous *Grace* of heau'nly *Gravitie*,  
 If in her likenesse she should here appeare!  
 But *Adam* lost her with Integrity,  
 Since, she could neuer be discerned cleare:

But when our *Head* with vs conuersed here,  
 Onely some *Beames* he pleaseth to bestow  
 Vpon his *members* to himselfe most deare,  
 Whereby they shine like little *lamps* below,  
 And, as he lends them light, they great or lesser show.

if

If you examples of this *Grace* desire,  
You must the *Fathers* liues, and *Stories* reade,  
She a continued habit doth require,  
Nor is expressed in a single deed,

I easier to you could their slips areed,  
As *Noah* *grau* yet ouertane with wine,  
And *Lot* thus punish't with incestuous deed.  
I read, that once eu'n *Abram* did decline,  
And fainting, fell from this high *Gravitie* diuine.

Could I now *Iob* here picture in a Verse,  
I might her comeliest feature to you show,  
Reade his whole life: I onely will rehearse  
What he would haue his vniust friends to know:

Did he vnto the Seat of Iudgement goe;  
The youngmen saw him, and themselues did hide,  
The aged rise; the Princes tongues that flow  
In Eloquence, their talking lay aside.  
Speakes he? all mouths are shut, all eares are open wide.

I do not reade, that *grau* Iudge *Samuel*  
Did euer from this heau'nly *Grace* decline,  
For all the time he iudged *Israel*:

But sure his <sup>a</sup> Tutor did so much incline  
To gentlenesse, he swerued from her line.

Oh *Dauid*! where was then thy *Gravity*,  
When thou didst make *Vriah* drunke with wine,  
That so he might go with thy Lemman lie,  
To couer thy base Sinne of foule *Adultery*?

That innocent pure golden *Gravitie*,  
With which thou in a linnen *Ephod* dight,  
Laidst by thy sou'raigne kingly Maiestie,  
To dance before the Lord with all thy might:

Oh thus to be vncouerd in the sight  
Of maides, and seruants, well becomes a King,  
Though prophane wicked *Michols* vs despight,  
Yet when to God we our Deuotions bring,  
To be most vile and mecke is no dishonouring.

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## OF GRAVITIE.

53

Should I now passe by Iudges, Prophets, Kings,  
 And from th'Apostles times this Vertue trace,  
 To shew how silly fisher-men did things  
 More *grau*e and venerable in their place,  
 Than all the Prelates that haue highest grace,  
 My selfe and Reader I too much should spend:  
 Let's labour in our hearts *her* to embrace,  
 For that indeed is *Meditations* end,  
 In vaine hee sees the right, that doth the wrong way wend.

By two or three examples, Ile commend  
 This *Grace*, as she did with the Heathen won:  
*Cato*, one from the Senate did suspend,  
 Because he kist his wife before his sonne:

A *Poet* crauing of a Iudge alone,  
 To do him fauour against Law, replide,  
 As *Poet* is not good, whose Vertues run  
 Not by the rules of *Art*: so *Iudge* is wide,  
 That layes, for *seare* or *faueur*, *Lawes* and right aside.

A *Spartane* lewd, in serious consultation,  
 Giuing his good aduice, was followed  
 Of all the Senate in their Conuocation;  
 And the Decree in his name entered:

A *grau*e old man them better counselled,  
 That they their honour would not so defame,  
 To haue Decrees in such names registred:  
 The Sentence might continue still the same,  
 Chang'd onely from a *lewd*, vnto a *grau*e mans name.

*Themistocles* is said, once with his friend,  
 After the *Persians* fatall ouerthrow,  
 To see that mighty slaughter, to descend  
 Vnto the Sea, which went to ebbe and flow;

Which many Chains and Bracelets vp did throw:  
 These when he saw thus lying on the shore,  
 He them, thus saying, to his friend doth show,  
 Thou art no Captaine, gather them therefore:  
 Shewing, he *Gravity*, than *Gold* esteemed more.

Oh!

Oh! shall a *Captaine* of the *heathen* host,  
 For *Gravity* despise all gold and gaine:  
 And *Christians*, thou whose Soule alone hath cost  
 More than all wealth that doth on earth remaine,  
 Neglect this *Grace* a little pelfe to gaine?  
 Oh! what do such, but *Esau's* Birth-right sell,  
 Or like the *Prodigall*, eate swill and graine:  
 If they at home with *Gravity* would dwell,  
*Manna* should be their food, their drinke sweet *living-Well*.

Alas! how many be that do professe  
 Themselues great friends to gracious *Gravitie*,  
 And do in outward shewes expresse no lesse?  
 But they at home are full of *Luxurie*,

Base Wantonneffe, and all Immodesty;  
 Especially obscene in filthy Lust:  
 Thus *Cupid* binds *Ioues* awfull Maiestie;  
*Venus* haue her petitions granted must,  
 When *Iuno's* and *Minerua's* throwne are in the dust.

Ah! I could wish, but neuer hope to see  
 The *golden-Age*, when eu'ry one was plaine,  
 And hearts and faces did in one agree;  
 Dissembling was not knowne all *Saturnes* raigne.

The *Matrons* modest *Virgins* sought to gaine  
 By patternes *grauie*, in Vertue to begin  
 Their youth, the *ancient* vp in labour traine;  
 To moderate their Lust, and keepe from sinne:  
 That as they seem' without, so they might be within.

Three things the *Persians* did teach their youth,  
 To ride a horse, the Bow aright to draw,  
 The last thing was, in all to tell the Truth;  
 This made them of ill doing stand in aw,

They being bound to Truth, as to a law.  
 This last, true inward *Gravitie* would frame,  
 Considering God secret sinnes will draw  
 To light on earth, to our disgrace and blame,  
 Or else hereafter to our greater paine and shame.

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## OF GRAVITIE.

55

But I confesse, we are so farre from feare  
Of wanton loosenesse in our priuacie,  
That openly we without blushing beare  
The ensignes of our Impudicitie.

So farre from antique *grauer Modestie*,  
In *gestures, goings, lookes, vailles, and attire* :  
They now are baits of Lust and Luxurie,  
And fewell to increase our shamelesse fire,  
Which should be limited in Wedlocks chaste desire.

And not shewes onely, but our sweetest songs,  
Are now the Baits of Lust and Wantonnesse;  
In Ribaldry we exercise our tounge,  
With vnchast tales we intertaine our guesse;

Without these now no mirth or cheerefulnesse.  
Alas ! poore *Gravity* is quite vndone,  
Her honours blended by Lasciuiousnesse;  
The *Signes* will tell you, where good-*Ale* doth won,  
'Tis filthinesse to speake, what's filthy to be done.

Diuineſt Spirits ! *Muses* Darlings deare !  
That in sublimest *Numbers* take delight,  
Oh ! let your *Fountaines* streame as pure and cleare,  
As runs the *Helicon* whereof you write :

Dim not your pure, sublime, most glorious light,  
With lustfull thought, or wanton cogitation,  
But spend the honour of your *Furies* might,  
In holy, sweete, transcendent Contemplation,  
And as your matter's graue, so be your conuersation.

You by the *Muses* are inaugurate  
*Censors* of Manners, inward Sanctitie,  
As of the outward is the *Magistrate*;  
Oh both be patternes of true *Gravitie* !

And you shall both shine like a *Deitie*,  
Amongst the *mortals* which are here below :  
Your priuate honour, publike maiestie,  
By *Gravitie* more glorious shall show,  
So as your outward truly doth from inward flow.

Wines,

*Wives, Matrons, Widowes, Virgins faire be graue;*  
 Dame *Chastitie* defend your Bodies may  
 From lawlesse *Lust*: This *Vertue* will you saue  
 From lustfull *proffer* without saying nay;  
 The boldest dares not *Grantie* assay;  
 She better than a thousand *Argo's* eyes,  
 All lustfull *lookes* and *glances* keeps away,  
 And silenceth inchanting *Mercuries*:  
 That *Matron's* truly *chast*, whom no man euer tryes.  
 God of all *Grace*, I humbly beg this *Grace*  
 Of inward, and of outward *Gravitie*,  
*Grave* in my *Muses*, *grave* in publique place,  
*Grave* with my friends, *grave* in my Family,  
*Grave* in *Aduersitie*, *Prosperitie*,  
 In all religious *Duties* truely *grave*:  
 Be I in *Bondage*, or at *Libertie*,  
 In *health*, or *sicknesse*, *Gravitie* I craue.  
 In all from crying *Sinnes*, this *Grace* my Soule shall saue:  
 And though to sing of *Gravitie* I cease,  
 Yet neuer will I cease her *Contemplation*.  
 As yeeres, so must my *Gravity* increase.  
 The *Author* of all heau'nly *Cogitation*,  
 Me teach her practice in my *Conuersation*.  
 This Booke began with *Peace*, I now will end  
 With *Gravity* both Booke and *Meditation*:  
 God grant it *Readers* hearts may all amend,  
 As it hath done the *Authors*, when the same he pen'd.

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To the Author.

I Read thy *Poems*, and I them admire;  
 The more I reade, the more I do desire:  
 They breathe such holy *Passions* in the mind;  
 Who reades them most, himselfe shall better find.

R. C.

FINIS.



